AN
APPEAL to the THRONE
AGAINST
The NATURALIZATION of the JEWISH Nation, &c.

[Price Six-pence.]

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AN APPEAL to the THRONE AGAINST The NATURALIZATION of the JEWISH Nation:

In which are Expoſed,

Thoſe Practices for which the Jews were expelled out of *England:*

AND,

The fatal Conſequences that may follow, ſhould the Act of their *Naturalization* take Place.

In which are interſperſed

Many Particulars relating to their firſt Settlement in *England*; and to their blaſphemous crucifying of Chriſtian Children, *&c.* in Deriſion of *Jeſus Chriſt.*

With an APPENDIX, in anſwer to

Rabbi MANASSES BEN ISRAEL's *Defence of the* Jewiſh *Nation.*

By *BRITANNIA.*

Do not I hate 'em, O Lord, that hate thee? And am not I grieved with thoſe that riſe up againſt thee? I hate 'em with a perfect Hatred, I count them mine Enemies: For they ſpeak againſt thee wickedly: Depart from me therefore, ye Blood-thirſty Men. Pſ. 139. ver. 20, 21, 22.

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AN

APPEAL

TO THE

THRONE, &c.

Moſt Gracious Sovereign!

IT is the moſt earneſt and ſincere Prayer of *Britannia* and all her *Loyal Offſpring*, that your Majeſty's Throne may be eſtabliſhed in Righteouſneſs, and that your Memory may be glorious throughout ſucceeding Ages; by copying the Virtues of your royal Predeceſſors, and by diſcouraging and avoiding the Attempts and Counſels of thoſe, that might promote any Thing, within your Dominions, deſtructive of the public Peace in Church or State, contrary to the Laws of the Land, or derogatory to the Honour and Dignity of your Crown. How then can ſhe be ſilent,

when her Children cry for your Royal Protection againſt an open and powerful Attempt of a Nation, deſpiſed by God, caſt out of his peculiar Protection, diſperſed thro' all the Earth for their Rebellion againſt the Almighty, and hated of all People for their Principles and ill Deportment, and yet boaſting of an Intereſt in a King, who is ſtiled *The* DEFENDER of the CHRISTIAN FAITH; and in Defiance of the Judgments of the King of Kings, and of the Laws enacted againſt them by the Wiſdom of your Royal Predeceſſors, threaten to become ONE PEOPLE with your natural born Subjects; that they may the more effectually ſap our Conſtitution; corrupt our holy Religion; and monopolize our Trade.

Therefore, moſt gracious Sovereign! *Britannia*, the chief of the Iſles, and always renown'd for her Piety to God, and her Loyalty to her King, moſt humbly beſeecheth, That ſhe may be permitted in all Dutifulneſs to lay before the Throne the *Reaſons*, which may be juſtly alledged, to prevent all Attempts to *naturalize* ſuch a People, whoſe Forefathers with malicious Hearts and wicked Hands crucified the

Lord

Lord Jeſus, the Author of our Faith, in Perſon; and whom they themſelves continually crucify afreſh with Blaſphemies, trampling under Foot the Son of God, putting him to open Shame, offering Deſpite to the Spirit of Grace, counting the Blood of the Covenant an unholy Thing; and in all their public and private Devotions praying for the ſudden, univerſal, total and final Subverſion, Extirpation, and periſhing of the Kingdom of Chriſt, of his Goſpel, and of all his Members.

The firſt Settlement of the *Jews* in *England* was made from *Rhoan* in *France*, and bought of WILLIAM *the Conqueror* at a great Price: Which Innovation is reckon'd by *Hollinſhead* as a *Grievance, amongſt the other hard Dealings ſuſtain'd* by the *Engliſh*, from the *Conqueror*. And yet that Uſurper did not attempt to put this Vagabond Generation upon the Footing of the Native *Engliſh Subjects*. He only took them under his Protection and Patronage, as *meer Vaſſals* to Trade and to amaſs Riches, but not to diſpoſe of their Perſons or Goods without his peculiar Licence. But this State of Servitude or Bondage was not a ſufficient

Check to that turbulent Spirit, that had ſo often rejected the whole Counſel of God, and would compaſs Sea and Land to make Proſelytes to their Inventions. For vainly preſuming that MONEY would be able to protect 'em at Court, and to carry them through to the Height of their moſt ſanguine Wiſhes, they preſently grew inſolent againſt the *Chriſtians*; called the Truth of our holy Faith in Queſtion; and tamper'd not only with the Commonalty, but dared even to attempt to corrupt the King *(William Rufus)* by Gifts to countenance their Diſputations with the Doctors and Biſhops of the Eſtabliſhed Church againſt the Faith in *Chriſt*. They even ſucceeded ſo far with the King, That for a round Sum of *Money*, *Rufus* obliged ſeveral, who had embraced the *Chriſtian* Faith, to return to *Judaiſm*. —— And ſays a certain Author —— Do they not ſtill work by the ſelf-ſame MONEY-Engine? Preferred by too many *Chriſtians*, even before *Chriſt* himſelf, and *Chriſtianity*.

This Indulgence under *Rufus* made them ſo confident, that they ſtiffly affirmed themſelves not to have been overpower'd with

with Reaſon, in their Diſputations, but by Faction. And when they were grown ſecure through Peace and Plenty under the Royal Protection, they ventur'd even to crucify Children of *Chriſtians* at *Norwich*, *Glouceſter*, and *St. Edmund's Bury*, as our beſt Hiſtorians record, in Deriſion of our *Crucified Saviour*. For which, when detected, the Kings fined them in great Sums of MONEY; and at laſt their Inſolencies grew ſo outragious and inſupportable, that King *Henry* II. baniſhed the wealthieſt of the *Jews* out of *England*, and fined the reſt of them at 5000 Marks. From this Time, the People aſſured of their Sovereign's Diſlike to the *Jewiſh* Incroachments on their Liberties and Poſſeſſion, and to wicked Practices, openly oppoſed them; and never ceaſed, till they had obtain'd their total Ejection out of this Realm of *England*.

King *Richard* I. hearing that the *Jews*, in order to recover the Royal Protection with large Gifts, were flocking to *London* from all Places againſt his Coronation, forbid them by Proclamation to enter either the Church where he was to be crown'd,

or the Palace where he was to feaſt; they being, at that Time, generally known to be a miſchievous People. And though he ſeverely puniſhed ſeveral of his *Chriſtian* Subjects for breaking the Peace, by plundering and killing many of the *Jews* in diverſe Parts of the Kingdom in a riotous Manner, he in the Year 1194 appointed a Regiſter, by which at all times he knew the Wealth, Monies, Goods and Eſtates of every *Jew*; and in whoſe Hands they were; provided their future Miſdemeanours provoked him to ſeize them. Which ſeldom left the Sovereign without a Pretence, to make them diſgorge their Wealth unjuſtly drawn from the Subject by Uſury, *&c.*

King *John*, *Henry* III. and *Edward* I. permitted theſe Enemies of Chriſtianity to enjoy certain Privileges for Gain; preſerving them as fit Inſtruments to fill their Coffers in Time of Need, by ſuch Fines which they continually incurred by falſifying and diminiſhing the Coin, and forging and counterfeiting of Deeds and Charters. Beſides they were frequently detected in dangerous Plots; one of which was to burn

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the City of *London* in 1253; and another was their Conſpiracy againſt the Citizens and Barons in 1264. But all theſe Fines, and the many other Loſſes both in Eſtate, Limbs and Life, were not ſufficient to deter theſe ſtubborn People from their iniquitous Proceedings in their Manner of getting Money; and of their oppreſſing the native-born *Engliſhmen*; and of ridiculing and blaſpheming *Chriſt*. And therefore, in the Year 1287, the Commons of *England* propoſed to grant to the King *a fifth Part* of their Moveables, to engage him to baniſh the *Jews* out of the Land. But ſuch was the Power of the *Jewiſh Money*, that, for the preſent, his Majeſty was ſwayed by a much larger Sum from the *Jews*, to reject the Offer of his free-born Subjects. — A ſtrong Evidence, ſays my Author, of the Potency of *Jewiſh Money*, over-powering the whole Commons of *England* in Parliament. — However we find, that in 1289, this very King baniſhed all the *Jews* out of his Territories in *France*, as *Enemies of the Croſs*; and at his Return to *England* in 1290, baniſh'd them hence alſo (in all 16,511) never to return again under Pain of being *hanged*;

being

being in general convicted of Forgery, and of diminishing and falsifying the Coin. For which the Commons in Parliament voted his Majesty a fifteenth Part of their Goods or Moveables.

Your Majesty's renown'd Predecessor, *Edward* I. finding that there could be no mean in Mischief, preferred the Honour of God, and the Advantages of his People, to the private Interest of filling his own Coffers by the squeezing of the *Jews*, whom his Predecessors from the Conquest, had used as a Spunge to lick up all the Riches of the Nation by Usury and Frauds of various Kinds.

Nor did this People ever after attempt to resettle themselves in *England* till the confused Times of *Anarchy*; when taking the Advantage of our Domestic Broils, and the Indigency of those that govern'd, they apply'd for, and, even then against the Will of the People, obtain'd a *Re-admission* by the sole Power of *Oliver Cromwell*. And how they have demean'd themselves since that Time, several late Practices not only upon our Trade, both at Home and Abroad, and

the general Suſpicion of their being principally concern'd in the Diminution and Counterfeiting of the Coin, may properly demand a ſerious Attention.

With the greateſt Senſe of Duty to your Majeſty, it has been always thought that the Toleration, which they now enjoy in this Realm, can in no wiſe be warranted by the ſacred Ties of our holy Religion; and it is apprehended that to admit them further to a Capacity of being naturalized, will prove in its Conſequences deſtructive both to the Religion and Trade of *Great Britain*. For,

Moſt gracious Sovereign, your Royal Predeceſſors, both *Saxons* and *Danes*, enacted many Laws to keep out of their Dominions, ALL *that reſiſted the Laws of* CHRIST. And by many Acts of Parliament heretofore it has been reſolved, 'That the Kings of 'England by their Oath and Duty, and 'the Lords and Commons in Parliament, 'are all obliged by their Truſts and our 'Laws to advance, uphold, maintain and 'defend the Welfare, Wealth and Safety of 'the Church, Realm, Subjects and People 'of *England*; and to prevent, redreſs, ſup-

'preſs and remove by wholeſome Laws and 'Ordinances, all Grievances, Miſchiefs, 'Damages, Inconveniencies and Diſinheri-'ſons contrary thereunto:" it being a fundamental Maxim both in our *Laws* and *Law Books*, SALUS POPULI SUPREMA LEX. And again, *Summa Ratio eſt, quæ pro Religione facit.* But a ſmall Share of Reaſon will evince that the Naturalization of *Jews* is inconſiſtent with the Welfare, Profit, Wealth and Safety of the Church, Realm, Subjects, People and Religion of *England*, and that it muſt be an extraordinary Damage, Miſchief, Grievance, Inconvenience and Diſinheriſon of them all: and therefore ought not to be admitted.

The *Jews* are a People of whom God has given the following moſt ſhocking Deſcription and Character, even at the Time they were accounted his peculiar choſen People: He complains that they were a moſt rebellious, diſobedient, gainſaying, ſtiff-necked, impenitent, incorrigible, adulterous, whoriſh, impudent, froward, ſhameleſs, perverſe, treacherous, revolting, backſliding, idolatrous, wicked, ſinful, ſtubborn, untoward, hard-hearted, hypocritical,

cal, ſooliſh, ſottiſh, brutiſh, ſtupid, ungrateful, Covenant-breaking Nation or People; a Seed of Evil Doers, a Generation of Vipers, doing Evil greedily with both Hands, according to all the Nations that were round about them; as bad, nay worſe than *Sodom* and *Gomorrah*, caſting all God's Laws and Ordinances behind them, trampling them under their Feet, rejecting, forſaking and deſpiſing God himſelf, provoking him continually to his Face, grieving him to the Heart, forgetting him Days without Number, always erring in their Hearts, and diſobeying his Voice, *&c. &c.* And ſhall it be recorded that *Britannia*, the firſt among the Chriſtian States, ever admitted ſuch a Nation or People as this to become one People, and to enjoy the Privileges of a true born *Engliſhman?*

God himſelf hath denounced againſt, and inflicted upon the *Jews* greater, ſeverer Woes, Judgments, Calamities, Diſperſions, Devaſtations, Captivities, Deſolations, Curſes and Plagues of all Kinds for their Sins, Rebellions and Impenitence, and to their Nation, Kingdom, Country and Cities, than to any other Nation, Kingdom or People; and

that more frequently than againſt any other: ſwearing againſt them in his Wrath, that they ſhould NEVER enter into HIS *reſt*; ſtiling them the Generation of his *Wrath*, and declaring, That Wrath is come upon them to the *uttermoſt*. And can any *Chriſtian* State receive ſuch a Nation as this into its Boſom now, without ſubjecting itſelf and all its Dependents, to the Wrath and Curſes which God has ſo ſolemnly denounced againſt them, and which has for ſo many Ages purſued and accompanied them in all Places?

And, to conſider theſe People only in a civil light; we find them to have been always very murmuring, mutinous, diſcontented and rebellious againſt their *lawful* Governors, Kings, Prieſts, and Prophets; often tumultuouſly rebelling againſt, diſobeying, revolting from, depoſing, murdering their Kings and Sovereigns, and contemning, diſobeying, ſlaying and killing the Prophets or Meſſengers, whom GOD, early and late, ſent unto them; until the Wrath of the LORD roſe againſt them, to puniſh them with a total Overthrow of their Nation and Temple. And can it then be con-

conſiſtent either with Piety or good Policy to permit ſuch a People, under any Pretence whatſoever, to incorporate and to become one People and Nation with your *Chriſtian* and loyal Subjects? Or can our Miniſtry, attack'd and deſpiſed by ſo many Enemies of the Conſtitution of the Eſtabliſhed Church, have any Hopes of Reclaiming or Converting ſuch a People, who have thus ſignalized themſelves, above all others, by murdering and ſtoning their own Prophets, ſent with GOD's immediate Commiſſion.

Is it no Objection againſt this Attempt of the *Jews* to gain their *Naturalization* under the Crown of *Great Britain*, that they were the greateſt Haters, Revilers, Perſecutors, Blaſphemers, Betrayers, and the only Murderers and Crucifiers of our Saviour CHRIST? And that they have been ſo many Ages rejected, reprobated, broken off, and caſt out by GOD himſelf, who for their Wickedneſs has proclaim'd them to be *no more* his People? Has the Almighty Creator and Preſerver of all Things utterly extirpated and ejected the *Jews* from *their own promiſed Land*, which himſelf had

had beſtow'd upon them for their *peculiar* Inheritance and Settlement; and ſcattered and diſperſed them into other Nations like Chaff before the Wind, where they ſhould be *totally* deprived of all divine Ordinances, and be deſpiſed and contemned by all People: And ſhall any Chriſtian Kingdom or State preſume to collect whom God has diſperſed? or to build up a People or Nation whom God has rejected, ejected, and utterly extirpated?

Should we rake into the abominable Practices of this very People in thoſe Places where they have received but the leaſt Encouragement ſince their final Expulſion from *Judæa*, what could more effectually raiſe your Majeſty's pious Zeal and Indignation againſt all Propoſals of their *Naturalization* in your Dominions, than the high Contempt and Deſpite they have frequently diſcovered againſt the Perſon and Paſſion of *Chriſt*, which they have maliciouſly acted over and over again, in Repreſentation, not only by piercing his Image with Swords and Spears; by abuſing the Sacramental Bread; and by crucifying a *Ram* at *Eaſter*; but by crucifying ſeveral *Chriſtian* Children

on

on *Good-Friday*; as could be inſtanced by ſeven or eight Facts in *England* alone, of which they were detected. Other Countries can alſo witneſs the ſame Practices: For, at *Inmeſtar* in *Syria*, they in Contempt and Deriſion of Chriſt's Death and Paſſion nailed a Chriſtian Child to a Tree, and lifting him up in the Air, mock'd and ſcoff'd at him, and then like Mad-men ſcourged him to Death. They acted the like Tragedy at *Bloys* in *France*, in the Year 1172; at *Bray*, in the ſame Kingdom, and about the ſame Time, they publickly crown'd a Man with Thorns, led him about the Town, ſcourg'd him ſeverely, and at laſt crucified him in Contempt of Chriſt.

The City of *Prague* in *Bohemia*, and other Places in *France* and *Germany*, where theſe People had gain'd Admiſſion by the powerful Influence of their *Money*, have been Witneſſes of the like Butcheries in Contempt of our holy Faith. And *Vincentius Beluacenſis*, and others record, That the *Jews* in *Paris* did every Year ſteal ſome *Chriſtian* Child or other brought up in the King's Court, and carrying him to a

ſecret

ſecret Houſe or Vault, did on *Good Friday*, or *Eaſter Day*, in Contempt and Deriſion of *Chriſt*, and the *Chriſtian* Religion, crucify him on a Croſs: And that ſuch is their Malice to *Chriſt*, that neither Fines, nor Impriſonments, nor Death itſelf are able to deter them from acting the like Tragedies over again, as often as Opportunity ſerves. And what ſhall the Nations think, but that we are fallen from the Faith, and countenance the bloody Impieties and the unchriſtian Blaſphemies of that wicked People, ſhould they be permitted to become ONE People with us? Or what Shadow or Pretence of Piety, Policy or common Prudence; what Juſtice, Law or Reaſon can there be alledged for granting ſuch a People the Privileges of a *free Briton*, who are no better than the evil and adulterous Generation of their Forefathers, whom all Chriſtian Kings, States and Potentates, and even the Parliament of this Realm found neceſſary to baniſh out of their Dominions *never to return again?* To yield to their Petition for any temporal Views, in Hopes of bringing much *Riches* into the Nation, as the *Pope* does to *fill his Coffers*, is much beneath the Character of a *Britiſh* Sovereign

reign dignify'd with the amiable Title of *Defender of the Faith.* Or, what can be a more intolerable Scandal, Diſhonour and Reproach both to our Nation and Religion, and to the Honour and Dignity of your Majeſty's Crown, than to admit THEM to be your *natural Subjects*, who deny Obedience to *Chriſt*, (whoſe Servant and Miniſter you are, for the Puniſhment of Evil Doers and for the Praiſe of them that do well) who is the only Potentate, the Prince of the Kings of the Earth, the King of Kings and Lord of Lords; the Head of all Principality and Power, and God over all bleſſed for ever: Before whoſe Feet all other Kings and Potentates whatſoever ought to proſtrate, not only their Perſons, but Crowns, and moſt peremptory Royal Wills and Edicts alſo: For whoſe Pleaſure, Honour and Glory alone all Things and Powers likewiſe both are and were created: And in whoſe Cauſe we muſt be moſt bold and zealous, not fearing the Face of a *Gideon*, or of any mortal Man.

Now, moſt gracious Sovereign! Permit *Britannia* to appeal from thoſe, who patronize the *Jews* Cauſe of *Naturalization*

in this Iſland, by urging its Reaſonableneſs, upon a Suppoſition That it will encreaſe the *Wealth* and advance the *Trade* of our Nation. —— Their Money has always been the only Engine, with which they open'd a Paſſage into all Places at firſt, and regain'd Admiſſion into thoſe States from which they have been formerly expelled. But is not this a bad Sign; for to prefer the Advantage of gaining their Wealth rather than their Souls? This is only repeating the Argument of *Hamor* to the *Shechemites*, when he endeavoured to perſwade his Subjects or Citizens to be circumciſed and turn *Jews*: *Shall not* (ſaid he) *their Cattle and their Subſtance, and every Beaſt of theirs be ours? Only let us conſent unto them, and they will dwell with us*: An Argument only fit to be urged by ſuch of whom the Apoſtle writes, *Many walk of whom I have told you often, and now tell you weeping, that they are the Enemies of the Croſs of* Chriſt, *whoſe End is Deſtruction, whoſe God is their Belly, and whoſe Glory is in their Shame, who mind earthly Things*: Or, by ſuch Princes, of whom God in old Times complain'd, that like Wolves thirſting after the Prey, they were

were ſwift to ſhed Blood, and *deſtroy'd Souls to get diſhoneſt Gain.*

But to conſider this Argument only in a political Senſe. It is moſt certain that ſuch a Conceſſion of this Nation to *naturalize* that diſperſed People, can never advance the real Wealth of this Iſland. Is the Wealth to follow the Perſons that ſhall apply for a Naturalization? It is more likely that the Wealth is already in our Funds, and the Owners only want a Place of Refuge and enjoy their Riches, when forced to fly for their Crimes in foreign Parts. Is the Wealth they bring with them to be laid out in the Purchaſe of Lands, *&c?* Is it not to be fear'd that ſuch great Sums of Money, of which they now boaſt of, as ready to be imported upon obtaining their Petition, will over-ballance the Intereſt of the Natives by their prodigious Purchaſes; as might be exemplified in the like Caſe at *Paris*, where they got almoſt half the City into their Poſſeſſion, which gave 'em an almoſt uncontroulable Power, and Boldneſs to inſult all that oppoſed 'em? Would not ſuch Poſſeſſions entitle them to the Privileges of *Freeholders?* Would not they both by their

Money and Sway among their Tenants be able to carry many *Elections* for *Parliament-men*, if not get into the Houſe themſelves? Would not a *Chriſtian* be overawed frequently by a *Jew* Juſtice of a Peace? And might it not be feared that, in future Ages, ſome of theſe *Iſraelites* might buy themſelves a Place too near the Throne? And if an artful *Rabbi* ſhould ſpirit his Nation up with the Expectation of a future *Reſtoration* of the *Jewiſh* Kingdom, as Hiſtory informs us has been often done, who would be able to defend the Crown itſelf from a People, that have in all Times and Places, where the leaſt Succeſs has buoy'd 'em up, left Examples of their imperious and rebellious Spirit?

Is the *Advancement of Trade* allow'd a ſufficient Reaſon for receiving this People into our Bowels? Take Care that by ſo doing we, inſtead of advancing our Trade, don't take a Mouſe into our Pocket, a Serpent into our Boſom, and Fire into our Factories. As Trade now ſtands with us, our Merchants are obliged to uſe all their Abilities to guard againſt the Craft and undermining Artifices of the *Jews*: What then

then may be expected from them, when admitted to the ſame Privileges and Protection of your Majeſty's natural born Subjects? Can it be thought that theſe People have the Intereſt of our Nation ſo much at Heart, as to ſacrifice their Intereſt in all other Countries to advance our Trade, who are daily traverſing all the Schemes of the *Engliſh* Houſes in our Factories abroad, and contriving how to circumvent our Manufactures at home? It is more probable that they, who are now a Vagabond People, and deprived of all Protection, when diſcover'd in thoſe Countries, where a *Jew* is forbidden to ſettle, are endeavouring to ſkreen themſelves under the Sanction of a Naturalization in *Great-Britain*, ſo as to enable them to claim the Rights and Privileges of an *Engliſhman* in all thoſe Nations with whom your Majeſty lives in Peace and Amity. And if this can be accompliſhed, what Settlements of *Jew* Merchants or Factors may be expected at *Liſbon!* at *Cales!* &c! And then our native-born Merchants muſt either truckle to the Terms, which their *Iſraelitiſh* Brethren ſhall think proper to lay down in the Trade, or they will find it much more difficult to encounter

with

with their monopolizing Schemes, than to counterbalance the Trade of *France*, or any other Nation that now pretends to vye with the Manufactures of theſe Dominions.

Nor am I ſingular in theſe Conjectures: for a certain Author of great Reading, Judgment and Veracity declares, 'That the 'Introduction of the *Jews* into *England* and 'other Nations, never advanced the public 'Wealth of the Natives and Nation, but 'much impair'd it by their Uſuries and De'ceits, clipping and falſifying Monies, in'groſſing all Sorts of Commodities into 'their Hands, uſurping the Natives Trades, 'and becoming ſuch intolerable Grievances 'to them, that they were never quiet till 'they were baniſhed: And then he adds, 'The Trade of this Nation in particular, 'flouriſhed more after their Baniſhment 'hence, than ever it did before; and their 'Introduction now *(much more their Na'turalization)* will but *ſupplant* and *undoe* 'our *Engliſh* Merchants, and other Na'tives, to enrich them, and ſome few other 'Grandees, who ſhall ſhare with them in 'their Spoils and unrighteous Gains.'

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They therefore that have indiſcreetly forwarded this pernicious Attempt, would do well to conſider the Danger brought upon the Church and Nation, ſhould ſuch an Act take Place; eſpecially if they will pleaſe to read this ancient Canon made under the religious *Syſenandus* King of *Spain*, in the 4th Council of *Toledo*, A. D. 681, againſt all *Jewiſh* Projects of this Kind, in theſe Words: 'So great is certain Men's 'thirſting after Money, that ſome coveting 'after it, have erred from the Faith: For 'many, both Prieſts and Laymen, receiving 'Gifts from the *Jews*, patronize their per-'fidious Infidelity againſt Chriſt; therefore 'whatſoever Biſhop or Clergyman, or Lay-'man, ſhall from henceforth vote for them 'who are of the Body of Antichriſt, either 'for Reward or through Favour, let him 'be excommunicated from the *Catholic* 'Church and Kingdom of God: Becauſe 'he deſerves to be ſeperated from the Body 'of *Chriſt*, who is made a *Patron* or *Pro-'tector* of the Enemies of *Chriſt*.

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The APPENDIX.

Containing an Anſwer to R. Manaſſes Ben Iſrael's *Defence of the* Jewiſh *Nation*; *addreſſed to* OLIVER CROMWELL.

THREE Things he propoſes to his Highneſs the Lord Protector, as making a People well-beloved or deſirable amongſt all Nations: *viz. Profit accruing from them, Faithfulneſs in them, and Nobility of Extraction*; all which he attributes to the *Jewiſh* Nation. Profit indeed is the Thing that all Kingdoms and States much look after, and with good Reaſon; for Money is the Comfort of Peace, and the Sinews of War; but ſuch Profit is only deſirable, as is joined with Glory to GOD, Honour to the Magiſtrate and Country, and the Safety and Proſperity of the Subject. Upon which Grounds, if I ſhould grant him the Application of Profitableneſs to themſelves; yet ſhould I think it over-dear to be purchaſed with ſuch Effects

ſects as might accompany it. God ought to be the Beginning and the End; and Religion, the Way of his Worſhip, is principally to be regarded. Now Toleration of that which is contrary to it, or a Receiving of them which would endanger it, which would not only be a ſuffering of Superſtition to be practiſed by others, but be alſo an Occaſion to the Natives of this Miſcarriage, is ſcarce to be warranted; however there where as yet it is not admitted. There be certain Times and Seaſons, which make that at one Time dangerous, which might at another be admitted with more Security. The Truth is apt to have not only Fickleneſs and Weakneſs accompanying it, but alſo great Differences and Diſſenſions, although incorruptible in itſelf; and many, though not agreeing in all Things, yet may be contained within the Verge of its Neceſſaries and Fundamentals. Where the greateſt Power of Religion is, there the Devil is the buſieſt; ſowing Tares amongſt the Wheat, and mixing the Corn with his Cockle. This we muſt confeſs is the Condition of our Country at preſent; and I fear the *Jews* too well conſider it. By ſo

much the more, therefore, as they may deſire to come in, doubtleſs in this Reſpect the State hath as great to deny them.

Honour and Credit is the ſecond Thing by which a State ought to rule; and according to which, order and bound its Profit. It was a Saying of that renowned Lord *Burleigh*, Lord Treaſurer of *England*, when about his Charge in the Revenue, that nothing was fit for a Prince, That was not alſo joined with Honour; and that he did not like that the Treaſury ſhould fill like the Spleen, when the whole Body was worſe for it. Now what Honour it would be to admit them who were once expelled before; of whoſe Worth, Faithfulneſs and Profitableneſs we have once experienced in our Anceſtors, I cannot determine. But this ſecond Rule depends eſpecially upon that which precedes, and of this which follows.

I acknowledge, that whilſt they were here before, much Profit redounded to the Kings of *England* from them: but in what Way, hath been declared; not from their Merchandizing, upon which our Adverſary princi-

principally inſiſts. Our Country is not ſo convenient for that Way as others may be; and if they ſhould be here admitted again, and ſpread once more throughout the Land, Thouſands there would be, which could not have Opportunity to exerciſe that Way, through the Inconveniencies of their Habitions. They exerciſe themſelves in that Way of Life which moſt ſuits with their Profit, and the Commodiouſneſs of the Place wherein they live. Uſury was moſt practiſed by them here; and is ſtill in *Italy*, and other Parts, where they have not ſuch Opportunity of Trading. But grant that the Trade is now enlarged, through the Diſcovery of the *Eaſt Indies* by Sea, and of *America*; as it is enlarged, ſo alſo more of our Inhabitants follow that Courſe than formerly, being ſufficient to ſatisfy for that Buſineſs: So that if the *Jews* be admitted to trade again, our Merchants muſt needs be juſtled by them; and what would redound to the State in Cuſtom and Exciſe (the Land being already ſufficiently furniſhed) would not compenſate the Damage of the Subject. If many ſhould be ſuffered to Trade, this could not be avoided; and if not, then needs muſt they betake themſelves

(their Number encreaſing) to ſome other Courſe of Life, which might prove no leſs dangerous, they being noted to be as ſucking Leaches wherever they come, in ſome Way or other. But if they ſhould Trade with other Countries, rather in Way of Sale and Exportation, leſs Profit would the State receive from them.

He magnifies the Skill his Countrymen have in all Kinds of Merchandize; and that is occaſioned, as he confeſſes, by the Opportunity they have (being every where diſperſed) to ſerve one another. And would not this turn to their own Advantage, more than to the Benefit of their Entertainers? Might they not hereby ingroſs the Trade wholly to themſelves, and ſerving one another, cheat the Natives in their Traffick? And what would the *Engliſh* be better for their Trafficking with their Countrymens Money who live in *Spain*? For larger their Banks would be, more they would engroſs the Trading. And if the King of *Spain* ſaw it profitable for him, he would ſo far diſpenſe in the Inquiſition, as to give them no Occaſion of removing from, or keeping this Treaſure out of his Dominions. And

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what though they have not a Country to repair to, as other Strangers; and thereby (as he alledges) are not likely to take away their Riches? Can they not tranſport it as they do (he tells us) in *Spain?* They ſhortly alſo expect (we ſee) their Meſſias to come and reſtore them to the Country of their Anceſtors; and being Aliens, they would little love the Country, and ſo do little for it, tending (by their good Wills) to any great Advantage.

If *they be ſo well received, and live ſo happily all* over (as he inſtanceth for Illuſtration of this Branch or Profit) why then are they not content to keep them where they are already? It muſt needs be their own Good or ours, which they ſo much deſire; or for that they muſt have a Synagogue here alſo, not willing but that every Place ſhould be bleſſed with their Religion. This he intimates expreſly, that they might have Leave here alſo to ſerve God. Is it the Soil or the Air they deſire their Religion ſhould be ſeated in? Why not as well ſerve God where they are? There's ſomething more than this in the Buſineſs.

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But by whom is it they are thus received and entertained? He confeſſes the People hate them generally, and muſt this be for nothing? In a fixed and eſtabliſhed State, where Factions do not bandy (ſuch as they are generally where they live) ſcarce is any grievouſly hated, but there is ſome notable Cauſe for it. And if *the King of* Denmark *hath invited them into his Dominions, or the Duke of* Savoy, *or of* Modena; it is for ſome Reſpect or other: Perhaps they may be admitted for the ſame Ends our Kings formerly ſo long retained them; *viz.* For their own Gain, though much to the Subjects Diſcommodity and Trouble.

And if *they chiefly abound in the* Turks *Dominions*, it's no wonder. All the World knows the Slavery of his Subjects; he counting all their Goods his own, and they made for him (not himſelf for them) it's no Wonder if he care not how they be uſed, how pillaged, how oppreſſed. If *he employs the Jews ſo much in gathering his Money*, he knows them to be fit Inſtruments for his Purpoſe; he knows how to preſs and ſqueeze out of them what they have before ſucked up. All his Subjects

leave

leave him their Heir at their Death; no Child having any of his Father's Eſtate, but what he beſtows upon him. There they cannot but be eſpecially kept from Riſings and Inſurrections under that Government; which having ſo many Officers ſubordinate to one another, and the Country diſtributed to their Charge, all Inſurrections (except great indeed) may be quickly daſhed.

I come to his ſecond Thing which he propoſes as a Motive to receive them; and that is their *Faithfulneſs and Honeſty*. I think I might well ſpare my Pains to anſwer this any further, then by what hath been already ſhewed. How faithful they have been to this *Engliſh* Nation, let any impartial Reader judge. *They who ſhall out of Scorn and Hatred of our Profeſſion, crucify Children, lay violent Hands on tender Infants (and that by common Practice) they who ſhall clip, counterfeit, and mangle our Coin, ſhall riſe up and butcher* 200,000 *with unheard of Cruelty, ſend Ambaſſages to Pagans to ſtir them up againſt the common Name of Chriſtianity* (wiſhing with *Caligula*, it had but one Head) *poiſon Fountains, and the like*; ſhall we count them faithful?

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The third and laſt Motive for their Re-admiſſion propoſed by the Rabbi, is *the Nobility of their Stock. His Modeſty in this, is the Reaſon he inſiſts no more upon it, it being alſo ſufficiently known to all Chriſtians.* He might as well be even as modeſt in his other two; and whereas he leaves it to others, for that it is ſaid, *Let another Man's Mouth praiſe thee, and not thine own*; in this reſpect he might alſo better have left the other: For *Faithfulneſs* is a greater Thing then *outward Extraction*; and to be commended *for Virtue*, is a greater Honour than for *Greatneſs of Birth*, ſeeing that *Virtus eſt vera Nobilitas.* Indeed they are the Off-ſpring of faithful *Abraham*; to them were committed the Oracles of GOD; of them (which is more their Honour) as to the Fleſh, came JESUS CHRIST; but they have cut themſelves off by their Rebellion againſt him; they are fallen from the Truth, and thereby have forfeited their former Honour, and Right of all Patronage and Protection from Chriſtian States.

FINIS.